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which gives its title to the collection. Next in order and merit is "Love and Skates," a very pleasant and lively magazine story, which reveals a different phase of the writer's character from any that we see in his other writings. Following this are the three army sketches by which he was first made known as a writer beyond the circle of his personal friends. Of these it is only necessary to say that the first two are likely to become a part of the permanent literature of the rebellion, and that we have seen nothing better of their kind. The sixth chapter is a fragment of an unfinished story, entitled "Brightly's Orphan." The last paper is an elaborate and appreciative criticism of Church's "Heart of the Andes." Considered as a whole, the volume is one of the best of the series, and illustrates the versatility of the writer's powers even more fully, perhaps, than either of those which preceded it. The style is fresh, manly, and picturesque; the narrative clear, sparkling, and animated; the criticism genial; and the tone always healthful. Major Winthrop's friends could have raised no nobler monument to his memory than the four volumes of his writings which have been published since his death.

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17. — *The Pentateuch and Book of Joshua critically examined.* By the Right Rev. JOHN WILLIAM COLENSO, D. D., Bishop of Natal. Part II. New York: D. Appleton & Co. 1863. 12mo. pp. 303.

WE are thankful that no worthy cause or truth worth defending is burdened with so lame and incompetent an advocate as Bishop Colenso. We have no quarrel with him for his doubts as to the Mosaic origin of the Pentateuch and the extreme antiquity of the Book of Joshua. Similar doubts have been expressed and urged, not only by rationalists, but by loyal Christian believers; and the establishment of the negative would disturb in no wise the foundations of Christianity, nor would it even invalidate the divine origin of Judaism. But we are provoked by the Bishop's bluster, pretentiousness, and ignorance. Had he only received a respectable theological education before assuming the episcopate, his scepticism might indeed have seemed more formidable, but would have been much more easily dealt with. His books are full of mere gnat-stings, neither deep nor dangerous, but annoying and irritating. The Second Part, now before us, is a tedious expansion of the following argument: — In Exodus (vi. 3) the Almighty is represented as saying to Moses that under the name Jehovah he was not known to Abraham, Isaac, and Jacob. But not only does that name occur in various parts of Genesis, it is used even in the biographies of those very

patriarchs. Yet that it was not a common title of the Deity until Samuel's time and afterward, may be inferred from its being used seldom before that time in the composition of proper names, while El was often so used, and also from the fact that in a portion of the Psalms ascribed to David (which by the Bishop's wonted circular method of reasoning are assumed to be the earliest) the title Elohim prevails, while the name Jehovah occurs in certain others, not many of which indicate by their contents, but undoubtedly ought to be so interpreted as to indicate, a later date. Now the Pentateuch must have been written after the name Jehovah had come into current use as the national designation for the God of the Hebrews. Therefore it could not have been written by Moses, who besides would hardly have had the effrontery to introduce as a new name in Exodus a title of the Deity which he had retained in his previous editing of the fragments that constitute Genesis. The authorship of the Pentateuch cannot be fixed earlier than the time of Samuel, and as he seems to have been the most accomplished man of his age, he probably wrote "half of the Book of Genesis, a small part of Exodus, still less of Numbers, a very small portion of Deuteronomy, and about the same of Joshua." From these beginnings we are not told how the books came to be what they are; but the author's theory as to their elaboration seems parallel to that of Mrs. Stowe's Topsy as to her own existence, — "I 'spect I grow'd. Don't think nobody never made me."

Now, so far as this argument has any validity, it has as much force against any intelligent and careful authorship or editorship of the Pentateuch, as it has against the Mosaic authorship. Certainly the discrepancy on which it is founded, if real, is too glaring to have escaped the notice of the man or men who first made of the five books one book, or of the people generally, when they first began to regard the Pentateuch as consecutive history. But we cannot admit the discrepancy. If the Pentateuch was written by one man, he knew what he had written in Genesis before he wrote the sixth chapter of Exodus; and if it was the work of several authors, Genesis is beyond all question older than Exodus, and the author of Exodus must have been familiar with Genesis. In either case the author of Exodus would have stultified himself in making the statement attributed to him by Bishop Colenso. But the obvious laws of interpretation, the genius of the Hebrew tongue, and the latitude of use which we find attached to the Hebrew verb יָדַע (*know*), authorize us to regard the passage in question as simply denoting that Abraham, Isaac, and Jacob did not employ Jehovah as their familiar and wonted designation of the Almighty, — an exposition which harmonizes perfectly with the notices of their history in Genesis.

In the dreary, weary waste of this volume we find absolutely nothing else worth copying or epitomizing.

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18. — *The Gentle Skeptic ; or, Essays and Conversations of a Country Justice on the Authenticity and Truthfulness of the Old Testament Records.* Edited by the Rev. C. WALWORTH. New York : D. Appleton & Co. 1863. 12mo. pp. 368.

It is a little singular that the most rational and liberal of all the books that have been called forth by Bishop Colenso's work should have been written by a Roman Catholic. Yet so it is. In this volume Father Walworth admits the very imperfections ascribed to the sacred record by the Bishop, and grants their conclusiveness against the hypothesis of its verbal inspiration ; but shows that they are entirely compatible with its alleged character as an authentic record of divine revelation, and that they are unquestionable tokens of its venerable antiquity, and therefore confirmations of its genuineness. The book is charmingly written, and the trellis of story and dialogue on which the arguments are hung, though very slight, is so graceful that we should be sorry to part with it.

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19. — *The New Testament, with brief Explanatory Notes and Scholia.* By HOWARD CROSBY, D. D., Professor of the Greek Language and Literature in Rutgers College, and formerly Professor in the University of the City of New York. New York : Charles Scribner. 1863. 12mo. pp. 543.

DR. CROSBY'S object in this book is, in his own words, " simply to remove the surface difficulties of the text, those which the peculiarities of language (Greek or English) in grammar or rhetoric present, and those which require an archæological explanation." This is done by very sparse and very brief annotations, — scholarly, perspicuous, appropriate always, yet probably not adding one sixth part to the space covered by the text of the common version, under which they are arranged as foot-notes. The work is neither designed nor adapted for the *student* of the New Testament ; but its true office will be to supersede the Scriptures " without note or comment " in the hands of him who lacks either time or inclination to make use of a Commentary, but who can hardly help casting his eye to the bottom of the page for an explanatory word or phrase. For such readers we most cordially commend this edition of the New Testament.